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Addresses at the inauguration of Noah Porter
as president of Yale college, Wednesday,
October 11, 1871.



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ADDRESSES

AT THE

INAUGURATION OF

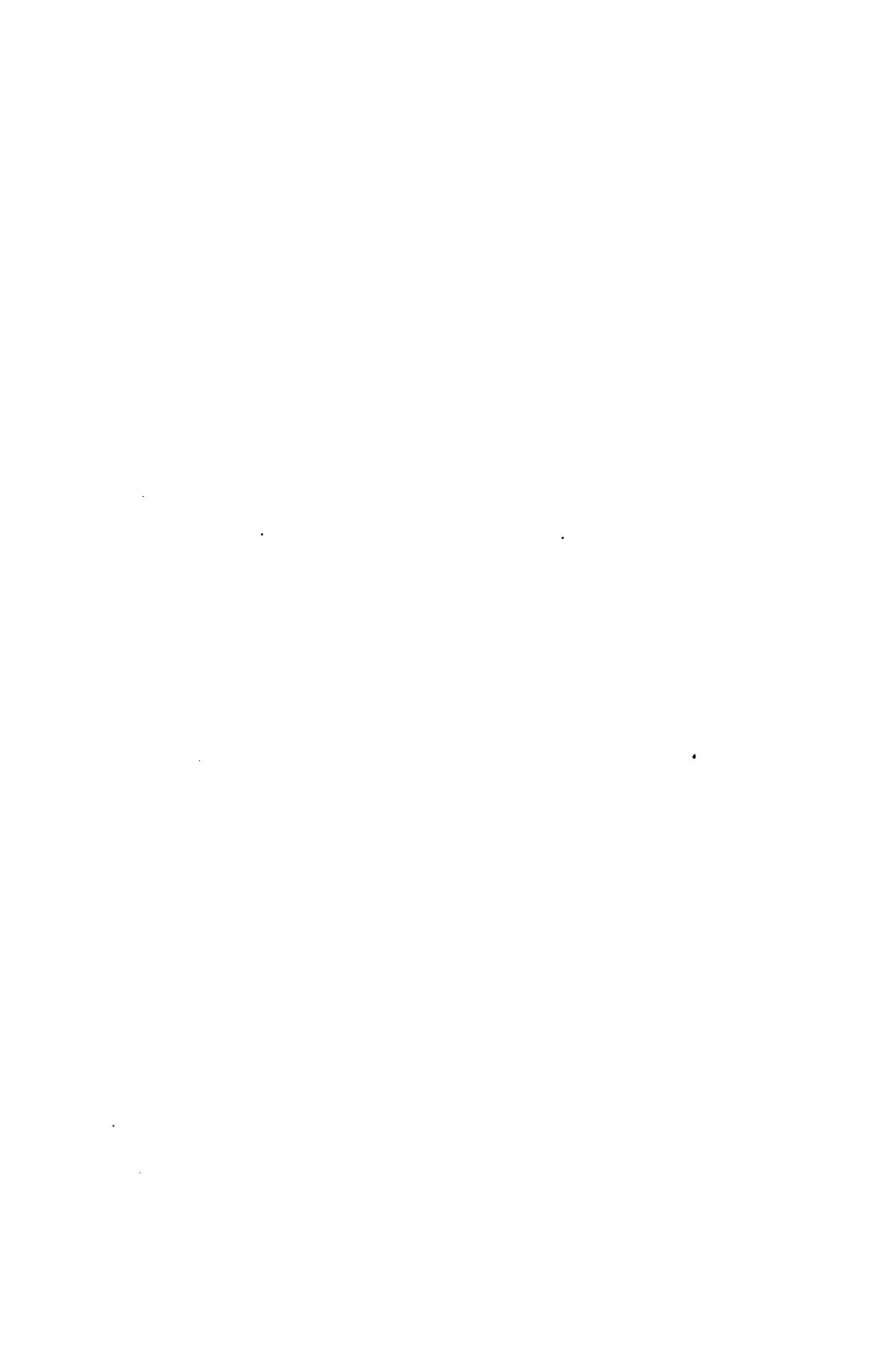
PROFESSOR NOAH PORTER, D.D., LL.D.,

AS

PRESIDENT OF YALE COLLEGE.

WEDNESDAY, OCTOBER 11, 1871.

NEW YORK:
CHARLES SCRIBNER AND COMPANY
1871.



Yale University
ADDRESSES

AT THE

INAUGURATION OF

PROFESSOR NOAH PORTER, D.D. LL.D.,

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WEDNESDAY, OCTOBER 11, 1871.

CHARLES SCRIBNER AND COMPANY
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УРАЖАЛ СЛОВИНА

INTRODUCTION.

AT a meeting of the President and Fellows of Yale College in New Haven, July 11, 1871, Rev. NOAH PORTER, D.D., LL.D., Clark Professor of Moral Philosophy and Metaphysics, was elected to the office of President of the College, made vacant by the resignation of President WOOLSEY.

Wednesday, October 11, was set apart for the Inauguration. A severe storm of rain deterred many persons from attending, but notwithstanding this the number of citizens and strangers, graduates and students, who were present filled the church to overflowing.

The students of the various departments met in their respective halls, and proceeded under the direction of their instructors to the front of the College buildings. The invited guests, including officers of other colleges, the present and former public authorities of the State and the City, the members of the clerical, legal, and medical profession of the vicinity, and the benefactors of the institution, assembled in the College Library, where they were joined by the President, the President elect, and the other members of the Corporation.

At eleven o'clock, the procession moved under the direction of Mr. Edward Heaton, and assistant marshals selected from among the students, to the Center Church, going by Chapel Street and Temple Street in the following order: —

Music.

Students of the University, by Departments.

The Sheriff of the County.

The President and President Elect.

The Corporation.

Officers of this and other Colleges.

The Civil Authorities.

Guests personally invited.

Graduates, in order of seniority.

INTRODUCTION.

When the right of the procession reached the church, the left was still on the College grounds. It was estimated that about 1100 persons were in the line.

The galleries of the church were filled with ladies. The lower part of the house was reserved for the procession. The stage was occupied by officers of this and other colleges.

President WOOLSEY presided until the delivery of his address, when he formally resigned the office, and gave up to his successor the presidential chair, having already handed him the Charter and Seal of the College.

The exercises in the church were in accordance with the following programme. The music was given by an academic choir under the direction of Dr. STOECKEL.

PROGRAMME.

I. CHORUS: "Gloria in Excelsis Deo."

II. PRAYER BY REV. DR. BACON.

III. THE INDUCTION OF THE PRESIDENT-ELECT,
WITH ADDRESS BY REV. PRESIDENT WOOLSEY.

IV. CONGRATULATORY ADDRESS IN LATIN,
BY PROFESSOR THOMAS A. THACHER.

V. CONGRATULATORY ADDRESS IN ENGLISH,
BY HENRY MARTIN SANDERS,
Of the Senior Class in the Academical Department.

VI. CHORUS: "Domine, salvum fac Præsidem Nostrum,"

VII. INAUGURAL ADDRESS BY PRESIDENT PORTER.

VIII. DOXOLOGY.

IX. BENEDICTION.

At the close of these exercises, about two o'clock, the officers and graduates of the College, with their invited guests, repaired to the library, and thence to the Graduates' Hall, where a lunch had been provided.

The Dining Hall had been appropriately decorated in honor of the day. Over a dais, opposite the entrance, were hung the portraits of the four predecessors of Dr. PORTER: STILES, DWIGHT, DAY, and WOOLSEY, surrounding that of the President himself. Upon the





ADDRESSES

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INTRODUCTION.

of the sympathy of the Yale Graduates and an assurance of their readiness to contribute for the relief of the suffering.

In the evening the College buildings were illuminated, and the students with torches, went in procession to the houses of President PORTER and President WOOLSEY, serenading them with College songs.

ADDRESS OF INDUCTION

BY

PRESIDENT WOOLSEY.



ADDRESS.

I AM happy that I can give thanks to God for his blessing upon this College, and upon the administration of its affairs, during the last quarter of a century. Never were its prospects and hopes brighter than at this present moment. And I rejoice that I can commit the office, which I now formally resign, into the hands of one who is perfectly well acquainted with the affairs of the College, who has been tested by an official connection with it of twenty-five years, who has honored it by his writings, who commands, as I believe, the respect and confidence of all,— of the public, the trustees, the graduates, and the faculties.

To you, Sir, according to a formality of ancient date, I commit this charter and this seal ; *a charter* which in its simplicity and liberality has long provided an enlightened and efficient government over the institution, and which, as I hope and believe, by the recent change in one of its provisions, will more effectually pledge the forty-five hundred living graduates to active measures for its prosperity ; and *a seal*, which has been affixed with rare moderation to questionable degrees, and which, I augur, will be the certificate of true scholarship, as well as of high scientific and literary reputation, hereafter.

In laying down my office I do not intend to set forth or to defend the principles upon which I, together with my colleagues, have endeavored to exercise the power committed to us by the Corporation in instructing and governing the College. I cannot, however, forbear to mention three points in which the faculties have been greatly favored,— so greatly, indeed, that if they have been unsuccessful, the fault must be laid not at the door of the Corporation, but somewhere else. *One of these is the confidence which the Corporation has reposed.*

in them. The Board, in whose hands the ultimate and highest decision rests, have ever felt that their interference, without the request of the officers of instruction, in the study and order of the institution, would be uncalled for and unwise ; that independent, unsolicited action on their part would amount to a censure of the faculties, and would lead to discord and confusion. With scarcely an exception, no law has been passed, no officer appointed, unless after full consultation and exchange of views between the boards of control and of instruction. And hence, if there are defects in our system, the faculties are, as they ought to be, mainly responsible ; if an inefficient or unfaithful officer comes into a chair of instruction, the faculties, who know him best, and not the Corporation, are to bear whatever censure is justly due. I hope that this may always continue. I would not indeed have the Corporation a mere organ to carry into effect the will of their subordinate officers ; I would have them think and judge for themselves, have their ears open to all complaints against the system of teaching or of governing, and see that the instructions are faithfully and successfully given ; but to interfere, " *nisi dignus vindice nodus,*" would be in the highest degree unwise ; it would be to reduce the faculties to the condition of mere agents, and to drive away the best officers from the institution.

And growing out of this wise liberty conceded to the officers, there is another favorable point in the position of the college officers, — that, while the general tradition of what a college ought to be is tolerably fixed, *changes have constantly taken place* with the enlargement of the corps of instructors, with the raising of the standard of scholarship, and with the demand for a higher education in the country. The best thing about the changes is that they have been made in all quietness, without flourish of trumpets, each at its time, and not all at once, dictated by the desire of scientific and literary improvement, and not by that of adding to the eclat of the institution. Thus, in the academic department, the Senior year is worth vastly more to the student than it was twenty-five years ago ; the methods of instruction have been greatly

improved ; several of the modern languages have been introduced ; the system of examinations is on a wholly new basis ; the students are classified according to their attainments ; and optional studies are allowed without at all overthrowing the old curriculum. So also in the Scientific School, the requisitions for entrance have been made more severe at the risk of deterring many candidates, and the means of instruction have been increased by the self-denial and zeal of the professors, until the School, in its sphere, takes the highest rank in the judgment of the whole country. And to mention but one other mark of progress, the recent enlargement of the course for graduates in philology and science, brought about by the professors themselves, is a most hopeful indication of the future usefulness and influence of the university. So may it ever be ; may the spirit of true science, ever ready to diffuse itself, and acting on a well conceived plan, be more and more the spirit of Yale College, emanating from the teaching faculties and encouraged by the Corporation.

There is a third particular to which I wish to call attention, in which we are, as I think, greatly favored : it is that the President, by tradition and in conformity with a right view prevailing here, takes an active part in the instruction. This of course is not peculiar to us, but the tendency in so large a seat of learning, is to throw so many affairs into his hands that he can engage in no other duty. If the choice were between a President who did his official business chiefly by a secretary, and one who could give no time to teaching on account of his other occupations, we should not, I think, long hesitate, even if we feared that the occupation of his time in instruction would prevent him from doing some things which would be beneficial to the College. I have always felt that the details of my office were my duty and my burden, but the teaching of willing students and the pursuit of some science with them, my duty and my joy ; so that if the office were to run along in the rut of details and official acts and consultations only, I, for one, would not think it worth taking. The President of a college ought in some department of study to impress himself on his students as a man of learning and

of thought ; he ought to be near to them in the influences of the lecture-room, and to be one of themselves ; his character ought to be so within the reach of their eyes that they can confide in him and respect him, if he is worthy of having such sentiments entertained towards him. Instead of which a mere manager of affairs has no appreciable influence on thought or character ; and it would be well if, feeling the inferiority of his position, he does not make himself of importance in questionable ways of interference.

I trust, then, that amid all the changes which will come, these advantages, for such they seem to me to be, will be retained in the institution.

And there is another thing which I hope will always be present here, with the consideration of which I will close this brief address. I hope that, as long as the College lasts, it will be the abode of religion, of teachers who believe in Christ and lead a religious life, and of scholars who feel that a noble character is something infinitely more precious than learning.

If indeed it were necessary for the promotion of religion in colleges that their spirit should be sectarian, or even that of a denomination, above all, if it should be proselyting, I should say that a great difficulty lay in the way of a truly good education ; and the question then would be : Ought colleges as they are now conceived of, to exist at all ? For we take into our hands many young minds at an age and a point of culture and discipline when they are not able to be independent guides for themselves. If they came to the halls of science, already mature and prepared to begin their life-study, established in whatever it concerned them to know, except that one science or profession which was to be the lasting occupation of their powers, then there would be some reason for leaving them wholly to themselves in other respects, and for not offering to them that amount of guidance which is consistent with training in manly thought. For they would be able to estimate their responsibilities ; they would have the discipline and the instruments for ascertaining what is true ; they would feel the weight of a speedy entrance into the great world of men. But as things are, in the immaturity of the reason of the actual

student, we are called to teach all science almost from its foundations, and among them the sciences of metaphysics and morals ; why teach these and stop at the steps of the higher temple dedicated to God ? Is it come to this that the study of religion is to be divorced from all education ; that, as well in the college as in the public school, nothing but what is secular, nothing that reaches outside of this material world shall be taught ? But I am glad to be able to say that this is going too far for sincere philanthropists of various shades of thought. I am happy to quote Mr. Huxley's opinion, that "some form of religion and morality is essential to true education," and his acknowledgment of what religious influence has done in this good work.¹ Doubtless in this age of denials it is easier to rub out past beliefs from the minds of the thoughtless and the worldly than to make them fast and deep ; so that in one sense the doubter, even the atheist, has the advantage, after all the moral and religious training through which the young have passed. But most men who reject Christianity would emphatically say, "let us have all the influences from religion in favor of a life of truth, purity, honor, and benevolence, which it can exert, and as it cannot be taught without being believed, let college men be sincere Christian believers and livers, until the world, if it ever will, gives up Christ and the Gospel. Until then," — they will add, — " let all the moral forces at its command be bent on the establishment of a higher morality than this country in its politics, or its commerce, or even in its social life now presents," for the welfare, the existence, the hope of the land depend on a higher tone of life, on impressing the young with a spirit like Christ's, who abhorred evil and loved right with all the energy of his nature.

May I not say, then, that the question of a religious education is answered for us in the affirmative by the judgments of those who have no fixed belief in the supernatural origin of religion. Can those, then, who do believe that it is from heaven, hesitate about advancing farther still, or be afraid to say that not only the benevolent, purifying tendencies of Christianity, but its truths and authority also require that they

¹ See *London Quarterly Review* for July, 1871.

should, in all fit ways, imbue their pupils with the common faith. Parents, that is, the great majority of them, expect this, and rather blame the colleges for the neglect of a religious training than for going too far in that direction. If there were an institution which took the other course, which said by its measures, not only that it was entirely indifferent to the claims of Christianity, but admitted all advocates of all theories opposed to it to inculcate their views on the minds of collegians, such an attitude could be interpreted only as a covert form of hostility, nor could an earnest believer in Christianity be willing to expose his son to an atmosphere, as he regarded it, so stagnant and pestilential.

While thus, on the one hand, in the education of all who are in the earlier stages of culture, indifference or neglect of the highest, the celestial truth, really amounts to undervaluing it, or to denying it, there is no practical difficulty, on the other hand, arising from the fact that colleges are to some degree under the control of denominations. Here, first, I may be allowed to state what I myself have observed, that in a long acquaintance with officers of colleges controlled by various religious sects, I have discovered no spirit of proselytism and no important disagreements in regard to the meaning and essence of our common Christianity. They may cling, and possibly with fondness, to their own modes of church government, to the distinctive points of doctrine which come down to them from their fathers, but they do not differ as to the realities of sin and forgiveness, nor as to the qualities essential to a perfect life. In fact, the training of educated Christian men now, brought as they are under the influences of Church history, of an improved exegesis, and of a growing sense of the common brotherhood of Christians, brings them to nearly the same views, — to "the unity of the faith and of the knowledge of the Son of God." For instance, when that noble man, Dr. Wayland, was alive, one who was not a Baptist might have been sure that he would be the guide of young minds into a pure and lofty Christianity.

But some will present another difficulty, — the attitude which religion must take towards some of the doctrines of

modern science,— for science has its dogmas, some of them half proved, new-fangled, which it is as much the fashion to admit on insufficient evidence, as it is for some schools of philosophers to deny even the possibility of revelation. I can only say in regard to such imagined difficulties that, when the scientific doctrine is not yet received but is knocking for admission at the door of truth, it cannot have fixed relations to established truth ; that the sciences built on observation of nature and those built on the primary convictions of man and on historical evidence cannot be really hostile ; and that the Christian mind must be a narrow one or a skeptical one which stands in dread of every new discovery, or every new theory, proceeding from scientific men. As for the rest, we must rely on those devout men in our scientific chairs who are ever ready to avow their faith in Christ, to encounter those theories of rash scientists which are more to be feared for the spirit they show than for the facts alleged in their behalf. I rejoice that in this Christian college there are many such scientific men who prove all things and hold fast that which is good, who are alive to all the new suggestions and teachings of science, and yet stand firm in their adherence to religious truth.

But a farther question may be asked— which is, — granting that religion ought to have its home in colleges, how shall it go forth in its influences from the instructor to the pupil ? What place shall it occupy in the curriculum ? How far shall it be left to the voluntary endeavor of earnest men to do good to those whom they can reach by any proper and useful influence ? Shall it leaven all teachings only, or shall it have its distinct place among the subjects of instruction ? Questions of moment surely, but which I shall not attempt at this time to answer. Nor, indeed, is it absolutely necessary to provide an answer. For as in all instruction, from the humblest beginnings in the nursery to its completion, when the finished and refined man is pushed out into life to instruct others, very much must be tentative and experimental, so must it be in this matter of religious teaching. Nor is the same method equally within the power of all. Teaching has its subjective

side, and he who knows his own measure well will ever be fitting himself, on his own plans and not on another's, to his work as an instructor. The spirit is the great thing. He who feels himself called to be a teacher, who has the spirit of service to God and man in this sphere, has the foundation on which all healthy experiments may be built. He by his trials, — even when they fail, — will ever be qualifying himself for something better, in the way of imparting knowledge and establishing principles, than he has as yet attained to. And especially he will be anxious not to leave untried all right experiments to promote an honorable and truly Christian character in the institution where his lot is cast.

[And now I close this my last official act with the prayer to God that this may ever be a Christian College in the highest and best sense. May its graduates go forth to bless the world as men of principle, and as they advance in life may they ever retain a just and fond affection for their Alma Mater; may its guardians, under the amendments of the charter, have that unity and devotion to the interests of the departments which will be a sure pledge of successful councils. May its faculties keep in the van of their sciences, teach with a loving spirit, and feel that life is more and higher than learning. May its students be manly, truthful, honorable, able by their strength of principle to resist the debasing influences that are abroad in the land, — may they, in short, be true Christian gentlemen.]

ADDRESSES OF CONGRATULATION;

IN LATIN BY

PROFESSOR THOMAS A. THACHER, LL. D.

AND IN ENGLISH BY

HENRY MARTIN SANDERS.

ORATIO.

AGURATO auspicio que ut fiant solemnia quæ a nobis
hodie repetuntur, mihi primum præscriptum est, ut Latinis verbis tibi omnium nomine collegarum meorum salutationes gratulationesque faciam. Neque tibi, precor, in mentem veniat putare, nos consuetudinis causa, ea tantummodo dicere quæ postulet tempus. Longe enim alius est nobis animus. Etenim quæ senatores illi academicici, publico munere fungentes, cunctis suffragiis fecerunt, ea nunc palam probare volumus, et, quantum in nobis situm est, omnino redintegrare. Te quidem certe, qui per tot annos collega es noster valde amatus, cui fere omnia ad res academicas feliciter administrandas pertinentia diu bene nota fuerunt, te, inquam, a senatu academico ante hos tres menses designatum, nobis more solito præfici magnopere cupivimus. Atque nunc tandem huic academiæ, huic universitati dico, rite præfectum, præsidem nostrum reverendum libentissime salutamus, atque ex animo salvere jubemus.

Neque omittamus gratulari tibi, quum propter splendorem eximum dignitatis, quam Socii, collegæ, alumni, juvenes quos adesse vides, omnes tibi conferri vehementer gaudent, tum propter idoneas beneficia in alios conferendi opportunitates, tum etiam propter uberrimam laborum copiam, qui te manent et forsitan aliquantulum terreant.

Facile enim credimus labores infinitos tibi hodie ante oculos obversari et haud mediocrem injicere metum, ne quæ alii annis præteritis omnium commodo præstiterint, ea tibi difficultates, contentiones, pericula sint habitura. Neque mirum. Crescunt enim in singulos annos non solum juvenes qui hic doctrina se excolunt, sed multo magis doctrinæ ipsæ scientiæque, et numerus eorum qui his quasi provinciis literarum non sine cura gravi

sunt præficiendi et postea singulari prudentia dirigendi. Ne-gotiis igitur maxime operosis, sed tamen honestissimis et viro doctissimo dignis, semper necesse erit te præesse.

Sed in his molestiis et sollicitudinibus illud tibi sit levamento, quod collegæ tui omnes semper tibi opem et auxilium afferre volent. Nostrum erit profecto onus tibi impositum quibus rebus poterimus allevare.

Quod quum, his omnibus audientibus, nos facturos esse ex animi sententia nunc promittimus, precamur simul, ut Deus ipse supremus tibi semper benigne faveat, et per te tuosque labores diuturnos in academiam nostram omnia bona conferat:

ADDRESS.

MOST HONORED SIR : The students of Yale College hail with joyful hearts the dawning of this day. It be-speaks to us the continuance of an administration singularly happy, and, in addition, presages even greater things, if possible, for our much loved institution. To your predecessor, sir, we would render the tribute of grateful hearts. For the extent of his varied attainments, the weight of his personal character, and the influence of his exemplary life, we have no terms adequate to express our respect.

But in your accession to this honored position, we feel that the scepter has not passed from the tribe of Judah, that our Israel has not fallen into the hands of a stranger. With our institution your name has become identified,— in that with its objects you have had the deepest sympathy, and with its advancement you have been most intimately associated. It has, therefore, in calling you to its head, but bestowed the small reward of a life-service devoted to its cause. With the heartiest appreciation, then, of your self-sacrifice in behalf of others, as well as with the highest esteem of your preëminent qualifications, we congratulate ourselves upon your inauguration. In you we recognize a Christian gentleman ; in you we find a superior educator ; in you we feel we have a kind and sympathetic friend. But we would not indulge ourselves in well-merited but unnecessary eulogy, nor yet would we have you judge of the sincerity of our salutation by the expression of it merely, but pledge as a far greater proof our cordial sympathy and earnest coöperation. We look with pride upon the history of our institution ; we contemplate with pleasure its present prosperity ; and we venture to predict, as we have every reason

to expect, a career under your administration at once successful and illustrious.

Again, sir, we welcome you ; we welcome you for the sake of a thorough and accurate scholarship ; we welcome you as the champion of a broad and liberal culture ; we welcome you in the hope of our future usefulness ; we welcome you in the love of our dear, old, *Alma Mater*, assured that when the Great Teacher shall make his awards, a fitting recompense will be given to one who has done so much for the elevation of his fellow-men.

INAUGURAL ADDRESS

BY

PRESIDENT PORTER.



ADDRESS.

I NEED make no apology for selecting as my theme the Higher Education of the country. An occasion like the present would, under any circumstances, require me to speak of this subject in some of its aspects. It cannot be avoided at the present time, when the entire theory of Higher Education is so generally and so actively discussed. Never, perhaps, did this subject occupy the thoughts of so many persons and occupy them so earnestly. It certainly never excited more active controversy, or provoked more various or confident criticism, or was subjected to a greater variety of experiments than with us in these passing years. The remark is not infrequently made that college and university education are not merely agitated by reforms ; they are rather convulsed by a revolution,— so unsettled are the minds of many who control public opinion, so sharp is the criticism of real or imagined defects in the old methods and studies, and so determined is the demand for sweeping and fundamental changes.

This excitement and agitation are full of encouragement to the friends of solid learning and genuine culture. They show beyond question that the institutions for higher education are a great power in this country and are in no sense losing their hold on public attention ; else they would not be discussed with such earnestness, nor would the discussions awaken so wide-spread an interest. The jealous interest on the part of every graduate that his own college should not be behind the foremost, indicates that the point concerning which all are so sensitive is of no slight importance. Were the colleges and universities dying out, or were their influence becoming relatively less considerable, they would not engross so much of

the public attention ; were the higher education esteemed of less value, it could not awaken so warm and passionate an interest. From this excitement we augur the best results. We have no fear of popular agitation of these questions. It is true we are in some respects a rash and hasty people, not steadied, apparently, by over-much reverence for the traditions of the past, and at times imposed on by specious arguments and fair promises. We are open, even in education, to the arts of the demagogue and the charlatan. On the other hand, we are quick to suspect quackery and keen in judging of results. The best system, if fairly tested by its advocates and loyally trusted by its friends, is sure to vindicate itself by its fruits ; and these fruits are sooner matured and more clearly made manifest in this than in any other country. We are indeed mercurially susceptible to ideas both true and false ; but for this very reason the true have an advantage over the false, — if the two are fairly and bravely represented. The breeze of public interest and public criticism, which is now blowing so freshly through the halls of ancient learning, can only bring health and vigor. It may sweep away somewhat of the dust of routine and the cobwebs of tradition. It may waken instructors to quickened energies, to wider and warmer sympathies, to a more productive invention and an intenser enthusiasm. It may sober and elevate their pupils to a manlier and livelier sense of their responsibilities to the commonwealth of man ; while it deepens their convictions of the value of painful tasks and enforced duties, of thorough workmanship and generous culture. It were a craven spirit in the intelligent believer in liberal education that should falter in its allegiance to well-grounded convictions because these are sharply assailed. It were traitorous to abandon positions, the defense of which may be of untold consequence to future generations, because of the confident assertions or the plausible arguments of the innovator and the sciolist. Whatever is good in the old systems, will not only endure the scrutiny of argument and bide the test of experiment, but, as we believe, will justify itself to the best judgment of the men who form public opinion. As we have faith in the future of this country

we confidently expect that its higher education will be shaped by the sound sense and the considerate wisdom of those who are competent to decide questions of this kind.

In entering upon the discussion of our theme, we observe, *First: the Higher Education should be conversant with the Past.* This is one of its special distinctions and imperative obligations. It does not describe its sole or its whole duty, but a class of duties which are prominent and characteristic. It is sometimes made a ground of reproach against this education and the men devoted to it, that they are so greatly occupied with the past ; as if the one function to which above all others they are set apart were not to master its gathered acquisitions and its instructive wisdom. An education which despises the past is necessarily limited and narrow. It is judged and condemned already by the ignorance and effrontery of its pretensions. Institutions and teachers of culture that profess to concern themselves little with what has been thought and done in other generations are convicted of incompetency by their own announcements.

The Past with which this education should concern itself includes, first of all, those positive and permanent *acquisitions* which man has produced in previous generations and transmitted to the present — *i. e.*, whatever man has learned to be true of the universe of matter and of spirit, and whatever he has invented or created in appliances for his comfort, in machinery for his labors and locomotion, and in products of art for his wonder and delight. To this we should add as no less important all those principles, traditional and recorded, concerning man's duty and destiny, embracing ethics and theology ; concerning his political and social relations, constituting legal and political science ; concerning the courtesies and amenities of life, comprehending what we call civilization. Here belong those works of literature which the world has not been willing to let die. All these are the products of the past, its gathered accumulations which, whatever be their nature and however they are preserved and transmitted, nothing but barbarism or anarchy could forget or destroy. To preserve

some of these products the lower and more diffused culture is sufficient. Others can be preserved and transmitted only by selected guardians,— who receive them into careful hands, teach others to understand and value and improve them, and thus transmit them with added wealth and beauty to the generation that follows.

But besides these products of the activities of the Past there are also *the records of these activities* themselves. It is with these preëminently that the higher education should concern itself. Foremost we name history proper, as it opens for us its pictured and admonitory pages—the history of deeds and of men, with the events that stir the imagination, and inspire to imitation, with its inciting and warning examples of character, and the incidents that illustrate and enforce those truths which men are continually disposed to forget. Next the history of thought and speculation—so sadly and so often the history of confusion and of error—the history of philosophy of every sort, physical, political, ethical, theological, and metaphysical. Connected with this, and most important, is the history of speech, or the study of language, which in its structure and changes is of itself so instructive a reflex of human thought and emotion and so important a record of human civilization. This study of what man *has been and attempted* in the past is fully as important for education as is the mastery of what man *has learned and proved*. To assert as many do, and to imply as more would hastily infer, that the past can teach us nothing, except the positive truths and products which survive it, is to overlook the most important functions of education and of knowledge—its offices in stimulating thought and awakening activity, its capacity to enlarge the mind by comparative judgments and to enrich it with permanent principles.

Without arguing the point that the best and highest education comes from an acquaintance with the past, we contend that the institutions of higher education should be *seats of learning*, in the special sense of the phrase. They must be such in order that the education may be the highest and best. It is obvious that what a man teaches he must first have learned, and it is equally clear that the more he knows and

the more he has thought, other things being equal, the better fitted he is to instruct others. As long as the teachers of the higher seminaries are only a step in advance of any of their pupils, they can neither inspire confidence nor teach with authority. The successful teacher also inspires to culture by being himself an eminent example of wide and varied knowledge, and by showing that his resources of reading and thought are adequate to every exigency. The mellowing and refining results of converse with the past must be seen in his wise thoughtfulness, his exact knowledge, his cautious positiveness, and his candid spirit. While we concede that our universities and colleges are not primarily designed to be academies for learned acquisition and research, yet they must be made such in fact, in order that they may be schools of the highest culture. To the highest efficiency of their instructors, sufficient leisure is required from the duties of teaching to enable them to make constant acquisitions, and an income that will give them no excuse for withdrawing their energies from the twofold activity of acquiring and imparting. While we do not desire that the professorships in our colleges and universities should be chairs of learned leisure, we insist that high education cannot be attained unless our seminaries of instruction and culture shall also be seats of eminent and wakeful learning.

That our colleges should be seats of learning is also as essential for *the general culture of the country* as it is for the special ends of education. The attention of not a few thoughtful men among us has been directed to the danger that in the rush after material wealth, the madness for political supremacy, and the glare of superficial accomplishments, the higher learning and more consummate culture should either fail to be attained, or fail to be honored among us or that these should be so far the exclusive possessions of the few as to have little practical influence over the men who control our affairs,—as the editors, the men of the professions, the leading merchants, and manufacturers,—and even over the educators of the country. Indeed, it has become a doctrine with not a few that there is a natural antagonism between culture and practical success, that

exact learning and refined tastes are incompatible with eminence in the conduct of affairs. The doctrine has been converted into the heresy, that in a republic which in theory is controlled by principles and insight, special reliance on either is a disqualification for public trusts. More marvelous still in a community which rests on popular education, the doctrine is studiously propagated that the higher learning is antagonistic to the lower.

We have no time to show that no ignorance can be more stupid and no heresy more malignant and destructive. The lessons of history — both the earlier and the more recent — are distinct and vivid that in a republic like ours, wealthy, proud, and self-confident, there can be neither permanence nor dignity if the best knowledge and the highest culture of the world do not influence its population and its institutions. It becomes a serious question, then, how the learning and culture of the country can be more successfully provided for and made generally accessible. Something may be done by organizing learned societies for historical, geographical, political, and sociological research, by special and public libraries, by institutes for learned lectures, by museums of archæology, natural history, and art, by laboratories and observatories, and by detached schools of technology and physics. Many such institutions and societies have already been founded. Not a few have been largely endowed at the suggestion of individual caprice or local pride. They are all admirable in their way and useful in their sphere, but they neither supersede nor in any considerable degree supplement the universities and colleges. They rather lean upon these for support, and refer to them as authorities. They must be devoted chiefly to the accumulation of appliances for the special or the occasional student, rather than to the organized and persistent pursuit of science and learning. If now and then an ample foundation, abundant leisure, and a well-appointed establishment invite to special researches, there is wanting the sense of responsibility and of social excitement which are essential to the highest success. Learning and culture rarely thrive so well as when prosecuted by a society of men who can stimulate and aid

one another by their diverse aptitudes and tastes and acquisitions.

Assuming that our colleges are preëminently fitted to be the seats of learning in such a country as ours, the question is most important *what more can be done to make them more eminent and influential in this regard*. It is safe to say in reply that it is not desirable to attach to them chairs or foundations devoted exclusively to research with no obligations to instruction. The experience of the English universities has shown that life endowments with limited or uncertain duties of instruction, have not accomplished so much for the higher learning of the country as they would have done had the incumbents been held to constant and active service in teaching. The duty of communicating need not interfere with activity in learning. It rather imparts a present and pressing interest to research. It gives clearness and method and fixedness to what is learned. Even if the line of study is higher than the line of instruction, the habits which are inspired in the class-room are favorable to solid and sober acquisition. To communicate with the living voice and in the presence of those waiting to learn, awakens a life and interest in the teacher which the preparation of the written essay or learned paper can never inspire. On the other hand, the duties of teaching need not interfere with the time and interest which study requires. How can the demands of the two be adjusted? Let the college be so well endowed as to allow its younger teachers sufficient time for study while it imposes on them special duties of discipline and instruction. As age advances, and the attainments are more conspicuous, let the duties of instruction be lightened. If graduate classes are formed and university work is undertaken, let this work be assigned to the older and more eminent. Let special and advanced students never be set aside by the pre-occupations of elementary teaching, — but let the accomplished professor never cease to instruct so long as health and life permit. The example is not infrequent in the German universities of veterans in Philology like Böckh, in History like Ranke, in Physics like Karl Ritter, in Theology like Nitszsch and Twes-ten, in Philosophy like Brandis, in Law like Mittermaier, ap-

pearing in the lecture-room and going from the lecture-room to the study to prosecute the researches which have made them authorities in the world of learning and lights to mankind. These examples, and the successful working of the German theory, teach a twofold lesson : that the university is the fittest place for undergraduates to further the higher learning of the country, and that in the university the man of research should continue to be active as an instructor. The plan which has been developed in Yale College of attaching university schools or classes to the undergraduate curriculum, and of encouraging college professors to enter upon higher teaching, is eminently fitted to make them learned men, and at the same time efficient and successful instructors. It will also contribute to the learning and culture of the country by arousing the desire for research and culture among the students.

This suggests the thought that there is no way which promises better for the cause of learning than *the endowment of terminable scholarships and fellowships* as prizes for special attainments, and as incitements to future study. The truth must be repeated often enough to attract attention and to compel a hearing, that the most important reason why higher attainments in learning and culture are not reached, or are reached by so few, is that the incitements are so scanty and so uncertain, especially at the time of life when a career of special study can be entered upon with the greatest advantage. The graduate from the college or university whose ardor for knowledge is just beginning to glow, and whose capacity for independent acquisition is newly developed, often desires nothing so earnestly as to prosecute special studies for his personal improvement, or in view of the possible contingency of an academic life. From the gratification of this desire he is usually turned aside by the want of money or the pressing claims of professional study. A scholarship with its promise of support and its place of honor, or with its openings to an attractive future, would tempt such a person to prosecute special studies at his college, rendering some service as an instructor or examiner. The termination of the provision at the end of three or five

years would prevent abuse or indolence, especially if the prosecution of definite studies, under the direction of the college, were added as a condition. The advantages of such foundations are many, advantages which would be cheaply purchased at an immensely heightened cost above any which can possibly be required for the amplest endowments. Our learned class would be reinforced by men in the ardor of youth, with the fresh energy of newly awakened power. The contributions which they would make to every branch of science and letters would soon be considerable. The teachers of the country in the colleges and high schools would attain a higher general and special culture, and a serious hindrance to the advancement of both would be set aside. As things now are, the newly appointed teacher or professor too often enters upon his duties with insufficient preparation, and must spend his first years of study in trying experiments upon his pupils. The provision of foundations of this sort is of especial interest to us in this college, from its relation to the classes and schools for graduates which have been organized in the university. The hope is cherished that the suggestion may not be without important results.

It is equally obvious that an institution which aspires in any sense to be a seat of learning must possess *a well-furnished and a well-endowed library*. If a college is to be conversant with the Past, it can only find the Past in a collection of books which record its achievements and in the men who have read them. If the colleges of the country are to be the places to which men of learning are to be attracted as her chosen seats, then they should possess the best libraries of the country. If their professors are to be stimulated to research, long lines of books should inspire their ardor or frown upon their indolence and neglect every time they enter the stately halls or well-furnished alcoves of the library. If their students are to be impressed with the range of human achievement and activity, they should be both humbled and elevated by the silent but impressive lessons which their well-appointed libraries cannot but teach. It is mortifying in this connection

to be obliged to confess how insufficient are the present and future resources of the library of Yale College. In some departments it is rich, for which it owes its warmest thanks to princely but modest benefactors ; in a few it is respectably furnished ; in many more it is sadly deficient ; and in all for the future it has but scanty resources, scarcely sufficient to keep its books in repair and to supply its journals ; entirely inadequate to provide for its other expenses. If the graduates are in future to justify their past and present pride in their Alma Mater, or to be gratified in their expectations concerning its future, they will not fail to understand that a well-furnished library to a prosperous college or a growing university is a necessity of life.

If there be any friend of the College who desires to serve it efficiently he can do it in no manner more honorable to himself and useful to the public than by endowing the library so liberally as to make it a perpetual memorial of his name.

A school of higher learning, in addition to ample libraries, should possess all the other appliances which represent the past. Its museums and collections, which suggest to the mind or speak to the eye of what man has been or done, should be abundantly furnished. Especially should the achievements of modern science and art be brought within the observation of teachers and pupils. The sciences of nature and the arts which relate to them should be fully illustrated by the specimens and appliances which research and invention have collected or constructed. The remains of polished centuries and of the ages that are yet without a name or a date, should speak to the imagination and instruct the reason by coins and medals and monumental tablets, — by the implements of war and husbandry, and the adornments of rude or polished luxury. In an institution of higher learning, nothing that represents the past would seem to be amiss, whether it reproduces its treasures or its wastes ; whether it recites its activities that have been rewarded by success or disappointed by loss, — its truths or its errors, — its inventions that have succeeded or its fancies that have failed.

From the relation of the higher education to the past, we pass to its concern with the present, and observe that this education should never be so devoted to the generations which are gone as to forget the generation which is now thinking and acting. The learning which it acquires it does not acquire for the gratification of a few erudite students, or the satisfaction of a few curious critics, but for the service of the present age. While a college cannot teach except it also learns from the past, it cannot teach unless it understands and sympathizes with the generation which it attempts to instruct. While it is true that certain truths and principles are the same for all the generations, it is also true that every age has its own methods of conceiving and applying them, its own difficulties in accepting what is true and in refuting what is false, its own forms of scientific inquiry, and its own forms of literary expression. This is eminently true of our country in these our times. Its intellectual activity is unlike that of any other country or of any other period. From the phases of scientific and of popular activity with which the whole country is moved from time to time, the higher institutions may not estrange themselves, in their devotion to the routine of academic instruction or the prosecution of learned researches. It is not impossible now and then that they should fall behind the science and speculation, the philology and literature of their own day, through their exclusive occupation with the thinking and literature of past generations. They do well also to remember that though learned, they have no monopoly of learning; though scientific, they do not necessarily lead or even follow the science of their time; though devoted to literary criticism and research, there is a busy world of historians and poets and essayists, whose energetic activity is moving forward or backward, upward or downward, the thought, the diction, and the principles of a progressive generation. The private student and the amateur scientist and philologist have sometimes leisure and resources which the college professor cannot command. Now and then, from some quarter unlooked for, there springs up a genius in speculation or literature, who sets the learned world in a maze of wonder at his strength and

his audacity. It is unfortunate for the prestige of the college and the cause of learning, if the incumbent of any of its departments falls behind the knowledge and the discussions of the times. If the mathematician, the physicist, the philologist, the critic, the historian, or the metaphysician of the university is not master of the acquisitions and the discussions which have been reached in his own sphere, his college is weakened and dishonored. It not only suffers in reputation, but it must fail to prepare its pupils adequately for the field of thought and activity into which they are to be ushered. Unless the teacher is alive to the thinking of the present he cannot prepare his pupils fully to meet it, — to accept whatever in it is true and good, and to reject whatever is erroneous and evil. Moreover, if he is ignorant of the present, his pupils cannot be, even while they sit under his teachings. They come into his class-room fresh from the exuberant life of a new generation. He may ignore or despise it. They do not. They sympathize with its knowledge and its ignorance, they share in its wisdom and its folly. If he understands and cares for neither, he is so far unfitted to counsel and guide them. But if they are made aware that he understands the great world without the college as well as the little world within, they will listen to his instructions with respect. These remarks have special application to the later years of study and instruction, when grammar should become philology, and analysis gives way to literary criticism, and the literature of the past is compared with the literature of the present, and the sciences of matter and of spirit awaken to thought, and history and political science throw light upon passing events and controversies. Indeed, of all the later studies of the college and the advanced studies that follow, it is indispensable that the teacher should be a man who judges the present by the past, and makes the present illustrate the past. President Woolsey has been none the less efficient as an instructor, because he has brought his reading and his thought to bear upon questions of social morals and international complications.

There is special need at the present moment that the student should sympathize with the present generation, because

he is sometimes reproached with being out of sympathy with it, and because the present so pressingly needs all the energy and skill which culture and learning can apply to elevate and correct it. If the professors of our higher institutions sometimes cease to sympathize with present movements, it is never true of their pupils. For this very reason the necessity is so much the more imperative that their teachers should also understand these movements,— that they may prepare their pupils to meet them ; if in the direction of the truth that they should welcome them, if of error that they should know why they withstand them. The standing reproach against university life, that it tends to withdraw its pupils from the thought and activities of their times, is, however, refuted by the history of universities in every generation,— from the days when Luther reflected in his own struggling heart the thoughts and feelings which were moving the men of his time, down to the present moment when the speculations of Mill and of Buckle have penetrated into the common rooms of Oxford, and agitated the colleges where Wesley and Whitefield, Pusey and Newman, Arnold and Whately half anticipated and half created the revolutions of popular thought and feeling with which their names are connected. But while the university should wisely adapt itself to the needs and changes of the present, it should never humor its caprices nor conform itself to its unreasonable demands. It should in some sense be the teacher of the public as well as of its own pupils. It is in no sense the servant of public opinion when public opinion is superficial or erroneous,— but it is called to be its corrector and controller. Especially in matters of education should it neither pander to popular prejudices nor take advantage of popular humors. If there is any sanctuary where well-grounded convictions should find refuge, and where these should be honored, it is in a place devoted to the higher education ; especially if these convictions concern the very function for which its members are called to serve at its altar. We would not recall the times when the most weighty questions in theology and law were submitted to a council of university professors, but the days will be degenerate indeed when university professors have

no convictions, or fail to assert them concerning the higher education, whether they do or do not suit the humor of the hour.

The higher education in mastering the past and sympathizing with the present, *will wisely forecast and direct the future*. The men whom it trains are men of the future, and to a large extent have the future of the country in their hands. Hence the relations of this education to the future take up into themselves and control its relations to the present and the past. The aims and duties of its directors are briefly comprehended in the positions : *as students, they should add to the science of the past ; as teachers they should train to the highest intellectual capacity and achievement as well to the noblest impulses and perfection.*

The duty of adding to the knowledge of one's time will scarcely be questioned. It needs little illustration or enforcement in an age of intellectual enterprise which sees little that is true which is not new, and of moral hardihood which has almost forgotten its reverence in the ardor of its hopes. The time was when the learned classes and their institutions were content to repeat traditional lore,—when logic, philology, and theology were the exclusive spheres of intellectual activity and the sole instruments of culture, and when these sciences were taught and learned in a mechanical spirit. In those times one age was very like another, and the education of one generation was the dull and traditionary transcript of that which went before. To a certain extent this is still true of the English schools and colleges. But since the modern comparative and critical spirit has breathed life into philology and history ; since philosophy, ethics, and theology have been searched by solvents of a potency never before dreamed of ; since even logic and revelation are challenged at every turn concerning their right to be ;—since the new sciences of nature have astonished the world by their achievements, and have become romantic almost to insanity in their aspirations ; since literature itself fills the popular mind with the most daring promises and the boldest denials, it is impossible that the best thought and learning should not be occupied with the future.

We hardly need assert that no teacher at the present day deserves the name who is not prepared to revise his opinions, and if need be to change them. The spirit of progress and of growth animates all circles, and it should breathe a vigorous and hopeful life into every university. The eye of every instructor should look hopefully and eagerly forward, to greet every new discovery, to welcome every new truth, and to add to past contributions by new experiments, invention, and thought. In all these investigations by which the higher education would add to scientific truth, whatever may be the subject matter which they concern, and whatever may be the consequences to cherished faiths and opinions, its spirit should be free. But the freest inquirer is the most remote from rashness and conceit. The bravest confidence in truth is commonly measured by docility, candor, and reverence.

Leaving this point we pass to *the duty of training to the highest intellectual power and achievement.* Two principles must be regarded as unquestioned: *The higher education should aim at intellectual culture and training rather than at the acquisition of knowledge, and it should respect remote rather than immediate results.*

The highest education should propose intellectual training as its chief object. That education is conceived in the wisest spirit and is in the best sense the most liberal which values permanent intellectual power and culture above any accumulation of facts, any knowledge of words or phrases, or any dexterity in action or in speech. No one will deny that training is reached by acquiring knowledge, but knowledge in the best sense is more than the accumulation of facts, whatever these may be, whether words, events, paradigms, or dates. Facts as such do not constitute knowledge, but only facts as held in a method and as related to principles and laws. Facts as such do not even enrich the mind, but only those facts which stimulate the imagination, which elevate the feelings, which illustrate principles, and regulate the life. Moreover, in all the stages of education many of the tasks are purely preparative and disciplinary. The most earnest stickler for knowledge made easy and self-propelling, must confess that in childhood

alphabets and paradigms and derivations and syntactical rules must be painfully learned before they can be understood and applied. As we advance, nomenclatures and classifications must be matured, and by and by mathematical distinctions must be discerned and made familiar, at the cost sometimes of reluctant attention ; skill and accuracy in working problems and reading French and German, even if we let alone Latin and Greek, must be acquired before the mind is able or is pleased to walk, or it may be to soar, along or above the heights of analysis and speculation. The truth cannot be set aside nor denied, that in the elementary stages of every branch of knowledge, from the mastery of the alphabet upwards, intellectual labor must be enforced largely for the sake of its remote results, and these results often appear only as enhanced skill or capacity.

Studies for discipline, so obtrusive in the lower education, cannot be avoided in the higher. The methods and appliances of teaching have not yet been so far perfected, nor have the minds of our pupils been so far quickened or elevated by preliminary training, as to enable us to dispense with many studies which are especially disciplinary, and in a degree unattractive. The elements of every science, even of the sciences of nature, the grammar of every new language, bring with them drudgery and work, which excite no high intellectual, emotional, or practical interest. It is urged that inasmuch as all study and acquisition must be disciplinary, it can matter little what studies are pursued, whether the modern or the ancient languages, whether the mathematics or natural history, whether physics and philosophy or experimental research ; and therefore each student should select what he fancies, or believes he can use. We cannot accept the doctrine that all studies are *equally* disciplinary in their influence and effect, or that a selection of the most quickening and useful cannot be made by teachers better than by pupils. In such selection regard should be had to the time allowed for higher culture, as well as to the aptitudes and tastes and future employments of the student.

In accordance with these views, we have opened two schools for undergraduate students, the one of which is prevailingly

scientific and looks more to modern and active life, and the other is especially classical, historical, and speculative. Both are provided with a fixed curriculum, and the spirit of both is disciplinary. In both there is some freedom of election, in the scientific school there being a wider and freer range, and some provision for occasional students. But both are conceived and conducted after substantially the same theory, that severe and enforced attention and patient labor open the way to intellectual power and thorough acquisition. Over the gateway of neither is written, "Turn in hither, O ye simple ones, who believe in a short and easy road to mental power." Each of these schools has its attractions and excitements. The one is nearer to the obtrusive and solid world of matter and experiment, and its scientific studies look almost immediately to application, either in one's profession, which is two or three years nearer than to the other course, or by tests and practice that can be constantly resorted to. Its literature and culture are almost exclusively modern, though efficiently and learnedly enforced. The academic course has its satisfactions — though some are long deferred — in the widened acquaintance and sympathy with ancient as well as modern life, in the invigorating yet refining subtleties of classical studies and philology, in the awakening power of thought and expression, in the kindling and growing appreciation of literature, in the inspiring converse with history, and in the study of the laws, the duties, and the destinies of the human spirit.

We confess that a long course of disciplinary study, sternly enforced and with much of routine and drudgery, with a feeble apprehension or positive doubt of its usefulness, and a slowly awakened sense of intellectual advantage, is often wearisome to the student, and not always grateful to the teacher. For this reason it is greatly desired that every curriculum, especially the classical or humanistic, should be administered with an intellectual spirit so overmastering as to be irresistible by the most inert and torpid ; that the study of language and of literature as it proceeds should be constantly more and more quickening to thought ; that as the pupil wakens into habits of inquiry and glows with curiosity, every lesson shall more

than meet his wants, and kindle new ardor for the next. The great mass even of our best students can never become strongly interested in the minutiae of grammar or the niceties of philology ; but there are few who cannot be kindled to the appreciation of the classical writings, as literature. The discipline of grammar should not be dispensed with, but discipline ceases to be useful when it has exhausted its power to interest. We trust the time is not far distant when a better and more uniform preparation in the classics, and the mastery of the elements of French and German before entering college, shall make more feasible the more intellectual and æsthetic study of the ancient and modern languages and literature ; when a manlier faith in the work of the college shall pervade the college and the community, and a spirit of self-culture and self-improvement shall enforce study without the friction or the complaint of marks and conditions. But even then — in that millennium which the prophets of the new dispensation declare to have already come in the schools which they have reared — the external law and examination will not cease to be required ; rather, will they be hailed and responded to as the best auxiliaries and incentives to the law written on the heart.

To relieve the college system of the difficulties adverted to, the plan of *elective studies* has been proposed — not of elective courses or schools, of which we have spoken and which the college provides, — but the choice of studies from time to time, to be directed by the real or fancied aptitudes or preferences of the pupil, and the possible relation of these studies to his future profession or career. We grant for this plan a temporary satisfaction to the more earnest students and the more ardent enthusiasm which attends the continued prosecution of a favorite study. But we cannot overlook the very serious evils to which it is exposed. The majority of undergraduate students have neither the maturity nor the data which qualify them to judge of the relative value of studies or their bearing on their future employments. The few who have a definite career, or pronounced tastes, may be misled by their feelings to judge in the direction which is most injurious because for the present it is more pleasing. The plan involves the certain evil

of breaking into the common life of the class and the college as well as of unprofitable expenditure and insuperable complexity.

A still more serious objection to a wide range of elective studies in the college is found in its tendency to limit the cycle of the studies acknowledged to be liberal, and to contract the period of university education. We urge in this connection that the higher education of this country *ought in its forecast of the future, to contemplate a longer rather than a shorter period of time for its completion.* Its guardians should see that no projects for shortening this period should be introduced under the plausible pretext of greater liberality in respect to the methods or the matter of study and instruction. It would be most unfortunate should the impression prevail that the highest general or liberal education this country should aspire after or furnish, must be given in the so-called college as distinguished from the graduate school, and no arrangements should be made for the completion of any of these liberal studies, after taking the first degree — most unfortunate, indeed, if the rush and pressure of practical life should crowd itself behind that degree, and high culture in the college should be estimated by extraordinary proficiency in one or two specialities of science, letters, or philosophy, — after which comes the practice and application of what has been learned. The more urgent is this noisy tumult of life without, and the stronger its pressure against the doors of the college, the greater need is there that certain studies which have little relation to this life should be attended to, and the less occasion that those should be anticipated which will absorb all the energies of life. We prefer the theory of liberal culture which assumes that an increasing rather than a diminishing number of our choicest youth of leisure will continue their literary and scientific studies, and thus be able to dignify and adorn their life by habits of systematic research and of earnest literary activity — that some who are devoted to business will acquire the strength to withstand the absorbing cares and the insatiable greed of money getting ; that here and there a professional man may be saved from the narrowness which the exclusive claims of

his calling must engender if science, and literature, and history are not actively attended to. What this country demands is a larger number of educated men who are elevated and refined by a culture which is truly liberal ; men whose convictions are founded in manifold reading and comprehensive thought ; men with the insight which comes only from a larger converse with history, a profound meditation on the problems of life and speculation, and a catholic taste in literature. The more such men mingle in the concerns of life, the more do they soften our controversies and dignify our discussions, refine upon our vulgarities and introduce amenities into our social life. They are needed in our politics and literature, at the bar and in the pulpit, in our newspapers and journals. We have plenty of cheap glitter, of tawdry bedizement and showy accomplishments ; plenty of sensational declamation, coarse argument, and facile rhetoric ; much moral earnestness which needs tolerance and knowledge, and religious fervor which runs into dogmatism and rant. We need a higher and more consummate culture, in some of the men at least whom we educate for the work of life, and for this reason the arrangements for university education should contemplate a prolonged period of study.

Instead, then, of providing university studies for undergraduate students, *we desire to make our undergraduate departments preparatory for university classes and schools.* These undergraduate departments are two : the old classical college, — the Yale College which is known as the germ of all its offshoots, — and the Sheffield School with its modern and scientific curriculum of three years. Both these are feeders to the University proper. This consists of the professional schools for Theology, Law, and Medicine, and what answers to the department of Philosophy in a German university, making the analogy of the two almost complete. The Philosophical Department, so far as organized, includes the classes and courses of study for graduate students in the Scientific School (as the Schools of Engineering and Chemistry), a school of Philology fully organized, a school of Mathematics and Physics, and a partially organized school in which History and English literature,

and Politics are taught, which it is hoped may be organized as a School of the Moral and Political Sciences. To these should be added, as not least significant, the School of the Fine Arts. This is our scheme of an organized university. It presupposes undergraduate instruction and discipline, and super-adds additional study and reading in regular classes, under able instructors. It is no more than just to say that these arrangements have been responded to by the attendance of as many students as our most sanguine hopes could have contemplated. This scheme of classes looking towards a university degree, is capable of indefinite expansion according to the demands of science and letters, the resources of the university in money and men, and the appliances of books and collections. It invites to the founding of university professorships, of which more than one is fully endowed and most ably filled, the incumbents of which may not only lend honor to the institution in their appropriate spheres, but may give valuable instruction and incitements to undergraduate pupils.

Thus far we have considered culture and discipline in their relations to the intellect. But the intellect is not the whole of man, nor do his intellectual powers or acquisitions alone determine his *value* to himself and the community—much less that which is higher than his value, his *worth*. This is measured by his character, as indicated by his aspirations and his motives. *We cannot if we would avoid the ethical and religious aspects of the higher education.*

To form the character is a legitimate end of education of every kind, and the higher its rank the more important is it that its moral and religious results should be the best conceivable. A college or university, a majority of whose pupils should deny duty and God in theory, or dishonor both by characters that were atheistic and vicious—whose private lives should be profligate and selfish, and whose public morality should be venal and false,—would do more to corrupt the country, not only its morality but its intellectual tone, than a formidable array of pulpits and newspapers could withstand. Could the vile creatures among us who now affront the day by

the factitious glare of wealth and office, by any possibility assume the charms which high education and refined culture might impart, they would become in very deed the scourges of God to the community. If an institution of learning, with pupils trained to such characters, could continue to exist without perishing from its own rottenness, it would be a fountain of corruption and death in the social structure. Should atheism be taught in it as a scientific theory, and a materialistic psychology logically compel to the denial of conscience ; should all domestic ties be unloosed by a scientific demonstration, and social obligations be dissolved at the word of some demigod of genius, the devastation would be none the less real and none the less appalling because it was accomplished by the necessities of science or ordered by the dicta of philosophy. The wail of the sufferers would be none the less heart-rending, because the requiem of the world's aspirations and hopes was inspired and chanted by some genius in whom poetry and music were said to be incarnate. The present aspects of society at home and abroad, in the small and the large, are compelling thoughtful men to ask, whether the practical relaxation of the bonds of duty, especially among men of culture and education, is not the result of a more or less distinctly acknowledged theoretical skepticism. And yet under this practical pressure it is still questioned by not a few *doctrinaires* in education, whether any direct and positive instruction or influence in ethics or religion is compatible with the independence of the student and the catholicity of science. It is, of course, conceded, that the rules and influences of public morality and Christian civilization should be practically recognized and enforced, but it is contended that neither ethical nor Christian truth should be set forth in the forms of science, or made the matter of academical instruction. These it is urged should be left to the family and the church, and with the operation of either the college or the university should not concern itself. We hold the opposite opinion. In giving our reasons for it we premise that we have special reference to students in the college as distinguished from students in the university, students in a condition of pupilage and living in a closely-knit

society. How far our principles apply to university schools and classes can be readily inferred. For convenience we separate ethical from religious truth.

That *ethical truths and ethical relations are appropriate subjects for scientific investigation* cannot be questioned. They are assumed in politics and law. They cannot be excluded from the sciences of natural right and social obligation. They are constantly obtruding themselves in those discussions which fill so large a space,—and so many of which conduct to action,—in our modern thinking. The questions of reform and of progress with which political economy and sociology are concerned, all involve ethical principles either true or false. We contend that every man who assumes to think and decide for himself should have well-grounded convictions upon these subjects, which he can state and defend with scientific clearness. Duty is the *one art* which every man has occasion to practice, and he that by culture is trained to have reasons for his beliefs and acts, must use his intellect to guide him here. But the scientific and literary devotee is exposed to the danger of overlooking these truths as truths of science in the more obtrusive and absorbing claims of his favorite studies. Receiving them as taught by common sense and enforced by conscience, and therefore bestowing upon them little intellectual activity, he finds and requires no place for them in his scheme of rational knowledge. Exciting little of that curiosity which the novelties of science and letters arouse, they elicit few earnest questionings, and consequently no positive and well-grounded responses. Such a man may retain his practical faith, but he gives it no intellectual respect because it excites little intellectual activity. Perhaps he surrenders it without question, at the sudden call of some scientific theory, or under the potent charm of some favorite author. Scientific theories of matter and life all have ethical consequences and an ethical significance. The laws of the physical universe either witness to duty and immortality or they fail to suggest either, according to our interpretation of them. History, literature, and criticism necessarily involve ethical principles and relations. Our philosophy of history, our estimates of literature, our canons

of criticism, our choices of favorite authors, involve ethical faiths and sympathies, and these must react with subtle and irresistible energy upon the intellectual habits and the intellectual tone. Any education must be defective and narrow which does not concern itself with ethical principles and their relations to science, to literature, and life.

That *a high tone of practical ethics should be enforced by the college discipline and the college life*, will be universally allowed. First of all, *the discipline of the college should have moral aims and a moral significance*. Any regime which holds to thorough and honest intellectual work, which is ready to expose pretension and dissipate shams, trains indirectly but effectively to honest dealing, to uprightness before God and downrightness before man. To hold the student to minute fidelity in little things is an enforcement of one of the most significant maxims of the Gospel. A discipline that is indulgent and inconstant and fitful, that does not enforce its own rules, nor respect its own aims, not only is unjust to the intellectual training of its pupils, but insensibly lowers the tone of their characters by failing to train them to self-control, to obedience, to industry, and patient application. The quiet and mechanical working of a good system of college discipline contains within itself the most effective moral influences. In its administration, however, the spirit should never be sacrificed to the letter, nor its moral import be strangled by technical preciseness. Whether it is applied to the scholarship or the character, it should be felt to be kind and noble and elevating. It should be strict without being over precise, impartial but not ungenerous, exacting but not petty, rigid but not suspicious.

The most efficient of all moral influences in a college are those which proceed from *the personal characters of the instructors*. In the close contact of academic life, it can never be hidden from the student what are their aims and spirit, what their principles and aspirations, what their views of that which is due from man to man, and of what a man should propose to himself to become. These cannot be concealed from the quick and discerning eyes of youth. A noble character becomes light and inspiration, when dignified by eminent intel-

lectual power and attainments.] Dr. Thomas Arnold was more to his pupils as a man than he was as an instructor. Indeed, his teachings were able and efficient, in part, because they glowed with the faith and moral energy which burned in his heart. Our honored and beloved President who for forty years has done so much for the scholarship of Yale College, has done most of all for it by the impression of his passionate devotion to truth, his indignant scorn of meanness, and his simple love of goodness.

The influence of the students over one another may not be overlooked. The public sentiment which pervades the college community is to many an enigma ; to others it is an offense. To those who feel it and are formed by it, it is an earliest and potent reality. In respect to many of the nobler elements and manifestations of character it is high-toned and inexorable ; in respect to many practices which spring from the inclinations of youth and the supposed traditions of the college, it is occasionally perverse and persistent. While we contend that this atmosphere is in many respects a breezy tonic for good, and can confidently compare it for moral healthfulness with that of any other society to which a youth is likely to be introduced, we cannot but desire that in some particulars it might be made more rational and elevated ; that the traditional antagonism between teachers and pupils need not be pushed to such silly extremes ; that class affinities need not be abused to brutal indignities ; that society rivalries might never be acrid or ungenerous. Above all do we desire that the old-fashioned virtue of *truth* should be honored in the sturdy English fashion, and that a lie might be stigmatized as essentially *mean* to whomsoever it is uttered. We would not desire that social ostracism should in any case be violently applied, but if there is any offense which we would desire that students should never tolerate, it is untruth. The graduates of recent years can accomplish much in these regards. As they gather around the old hearth-stone and joyfully rekindle the fires of college enjoyments, let them see to it that the old soils and stains are effaced even though it is urged in their defense that they are time-honored. The public opinion of the community

demands, more imperatively than it once did, that college foibles, if excused as indiscretions, should at least not be exalted into virtues.

The Religious and Christian character of our higher education is intimately related to the ethical. If science and literature involve ethical relations, they also involve those which are religious. If the sentiments and obligations of the conscience give dignity and interest to both, much more do those which connect man with God and Immortality. The Christian history occupies the foremost place in modern progress and development, and whether it is credible and true must be decided by every man who concerns himself with history at all. The Christian faith and sentiments and morals and civilization, have so far penetrated and leavened the principles of modern life that criticism must face the question whether the Christ from whom these have proceeded be an impostor, a myth, a romance; or the central object of the world's faith and reverence, the inspirer of its best and purest emotions, the foundation of its immortal hopes. In respect to all these points, the instructions and the influence of every institution of higher learning must be Christian or anti-Christian, as the impression of the characters and teachings of its instructors is positive or negative. The more positive this impression is the better will it be for the education which the institution gives. The more Christian a college or university is, other things being equal, the more perfect and harmonious will be its culture, the more philosophical and free its science, the more exact and profound its erudition, the richer and more varied its literature. We should be treacherous to our faith did we not believe this and act accordingly. We rejoice that this is still the judgment of so many who influence public opinion. We desire more instead of less of Christianity in this university. We do not mean that we would have religious take the place of intellectual activity, for this would tend to dishonor Christianity itself by an ignorant and narrow perversion of its claims to supremacy. We do not desire that the sectarian or denominational spirit should be intensified. With this the liberalizing spirit of Christian culture has the least sympathy.

The more truly Christian a university becomes, the less sectarian will be its spirit and influence. But we desire that all science should be more distinctly connected with that thought and goodness which are everywhere manifested in the universe of matter and of spirit ; that the scientific poverty of the atheistic materialism should be clearly proved to the understanding as well as felt to be repellent to the heart ; that the starving character of the fatalistic theory of history may be decisively set forth, and the ignoble tendencies of a godless and frivolous literature may be amply illustrated. We desire that the place and influence of Christ and Christianity in reforming the domain of speculation and of action, of letters and of life, should be distinctly, emphatically, and reverentially recognized. In all this we are not untrue to the catholicity and authority of science, for we avow ourselves ready to reëxamine every question of faith in the light of the newest researches and the freshest speculation, and, if need be, to modify our belief by the issue. But we have no such distrust concerning the results as to provide in any of our arrangements for the necessity of gradually or suddenly abandoning a positive and historical Christianity. As devoted to scientific thought we claim to be as free as the most untrammelled. We would cast off our Christianity as a filthy garment if we loved it better than we love the truth. We have no favors for our faith to ask of science, and no patronage to solicit from erudition. On the other hand, we have no fears from either. As students in literature we would cherish the most catholic tastes and sympathies : nor need we fear to do so when from Lucretius to Goethe there comes up the sad and unbroken testimony, that the absence of faith and worship weakens and withers the most gifted genius. In the light of our past history and what are to be the pressing demands of this country, we assert the opinion that Yale College must and will be forever maintained as a Christian university. Would that it were provided with a chapel that in the strength and beauty of its architecture worthily represented the place which Christianity holds in the esteem of its guardians and friends.

We hold that *the earnest and Christian daily worship of a col-*

lege household elevates and invigorates the community, even though to some extent it may be unconscious of this influence. The varied discussion and enforcement of the themes of Christian truth and duty, when managed with simplicity and skill, cannot but educate the mind to the widest and most stimulating thought, as well as refine it to the seriousness, tenderness, and pathos which are the appropriate results of culture. No man can doubt this who observes the special interest which questions on these themes excite among educated men of the noblest type of thought and feeling. No man who reads Tennyson's "In Memoriam" with sympathy or appreciation can say that Christian influences are inappropriate in education. If praying and preaching are sometimes only forms, they symbolize stirring and moving truths. To discourse against compulsory attendance at worship for pupils who are required to attend at the recitations, is all very well for those who choose to amuse themselves with very transparent ineptitudes.

I may not overlook the *essentially beneficent character of the higher education*. Its institutions cannot be provided on the ordinary principles of exchange, nor can they be administered after the law of supply and demand. They represent public interests which the benevolent and far-seeing must provide for or they will not be provided for at all. The young men who will best appreciate their advantages, and who will apply them most beneficially to public uses, are often those who have no money with which to purchase the opportunity to develop their powers for the benefit of the State and the Church. The community suffers more than the individual when a single worthy aspirant for high education is turned back for the want of means to go forward. All our colleges are beneficent not only in furnishing their education to the wealthy at less than half its cost, but in furnishing it gratuitously to the most of those who are unable to buy it. Many of them go further than this, and by means of scholarships and foundations are able to distribute to the most worthy considerable sums in addition to the fees for instruction. A few are made the almoners of private benefactors in the ways of secret

though generous helpfulness to those who are known to be needy and worthy according to the double claim of need and worth. To know of cases of this kind which we are unable to relieve, is one of the severest trials of the many which, as instructors, we are called to endure. In this college we have the opportunity of distributing wisely and well many thousands a year more than we can readily command. Not a few of our graduates who could easily help us by permanent benefactions or annual payments, will not be ashamed in their princely wealth to remember how grateful was such assistance to themselves in the days of their struggling youth. Liberally to meet these claims would strengthen the college, by securing to it a larger number of its most valuable pupils, and by stimulating them to more earnest scholarship, and would also furnish the community with the most important elements of its permanent welfare. The private history of not a few of the most useful and eminent men whom this college has educated, would reveal some modest benefactor behind the scenes.

Again, *the higher education of the country depends upon and sympathizes with the lower.* The colleges and universities presuppose preparatory schools that fit men for their curriculum. They ought not to be asked to perform the functions of such schools nor be obliged to supply their deficiencies. One of the largest States of the Union, which counts its population by millions, has, according to the best educational reports, fewer schools where the Greek can be taught which is required for admission to college, than it has colleges and universities. In consequence of this deficiency, the question has been raised whether the elements of this language should not be reserved for the colleges, and whether even in the classes of arts and letters it would not be expedient to omit it altogether. In our view it would be a sad token for the culture of the country if the plastic and many-voiced Greek, with its Homeric pictures and rhythm, its Platonic flexibility and subtleness, its Demosthenean compactness and energy, its scientific adaptations, its resources for nomenclature, and its Christian associations, were to be omitted or made optional in the classical college, especially in times when the appliances for its more rapid ac-



quisition and intelligent mastery are so abundant, and when familiarity with Greek is acknowledged to be so essential to the highest culture.] But the fact alluded to is significant, as it illustrates the close dependence of the higher upon the lower schools. It is also true that the college is affected by the general civilization of the community, the manners and spirit of the people, and their practical estimates of intelligence and morality. Upon all these the higher education reacts most powerfully, as it elevates the aims, enlarges the conceptions, and refines and brightens the life of the people. Especially is its influence direct and efficient upon teachers of every grade. Many of these it trains not only for the classical seminaries, but for the numerous public schools of the larger towns. The time is not very distant when courses of study should be arranged and classes organized in connection with this university, with the express object of giving special instruction and training to teachers. It should never fail to sympathize with every movement to advance the educational interests of the whole community.

In the views expressed concerning the Higher Education, you will have recognized an exposition of the theory which directs the organization and administration of Yale College in all its departments. You will see first of all that we have a theory. We are not the blind followers of tradition or custom, but have a definite system which we intelligently hold. It is true this theory has in some sense taken form under the shaping and progressive influence of the times, and has been made for us rather than made by us. But it is none the less rational and principled, because it has been shaped by the endeavor to meet these wants in the wisest manner. Theories of education that are ideal or revolutionary, like similar theories of government, read well but work badly. But while our theory takes wisdom from the past, it watches the present and is hopeful and enterprising for the future. We claim for it the very great advantage of providing for the most liberal expansion and an unlimited growth; if indeed the demands of the times for a more accomplished education shall be met by wakeful enterprise on the part of its managers, and a loyal and liberal *support on the part of its friends.*

I have no time to speak in particular of the *Academical Department* of the college, neither of its progress nor its defects, neither of its strength nor its weakness. I will only, in passing, notice the imperative necessity of a much larger working force for the drill and training of the earlier years, to insure that minute personal supervision and close personal intercourse which might then be most profitably applied. Were this want supplied, there would be opportunity for a freer activity in the later years, on the part of students and teachers, and consequently for the development of greater enthusiasm for the college work. We find abundant room for the awakening of such enthusiasm in the reading of the classical authors, in the cultivation of English literature and history, in the investigation of Speculative questions, and in a more philosophical, imaginative, and practical interest in the Sciences of Nature. In all these directions there is call and opportunity for the utmost activity and enterprise on the part of teachers and pupils.

Of each of the other departments I will say a word. I speak first of the *Sheffield Scientific School*, which, as has been explained, includes an undergraduate and a graduate section. It deserves to be noticed here that this school had its first beginnings with the administration of President Woolsey, and is now a quarter of a century old. In this time it has attained a complete organization, and stands acknowledged as equal to any school in this,—I had almost said in any country. Yale College has every reason to be congratulated that those sciences of nature which, with kindred studies, now rightly absorb the enthusiasm of so many minds, are so ably represented, and so ardently prosecuted in this school. It has reason to rejoice, also, that so much prominence is given in it to linguistic studies, and that the theory and administration of the school are conceived and executed in a thoroughly intellectual spirit. The growth and prosperity of this school are owing to the zeal and ability of its professors, which have been untiring and indomitable, to the generous patronage of the State of Connecticut, to the sympathy and interest of an increasing number of friends and patrons, and, most of all, to

the generous and repeated benefactions of the gentleman whose name it bears,—a gentleman as distinguished for his modesty as for his munificence. Few men give so generously as he has done, few so wisely, few so perseveringly, and very few with such satisfactory returns. Few men who have lived, who have endowed a literary institution, have seen it quietly but rapidly attain to such prosperity and renown.

In this connection we are reminded of another friend of education and science, of whose large and varied liberality we have had a share, in the *Peabody Museum* for the various scientific and archæological collections which we already possess or may acquire. That this museum will not be empty when it is erected we are confident, as long as its active curator can lead his forces in the field, and gather spoils from the plains and the earth, and his indefatigable associate, who is as modest and candid as he is learned and sagacious, shall dissect and classify, and what is better, soundly interpret the varied kingdom of life.

We may not overlook another similar foundation for astronomical observation and telluric researches, which has already been provided, and is to be made productive, by our generous fellow citizen in the *Winchester Observatory*.

The Law Department of this college suffers greatly, as is well known, from its scanty endowments ; having no foundation for a single professorship. It is provided with able and faithful instructors, but they are occupied with the duties and excitements of the most exacting of professions. The law schools of this country were formerly individual enterprises. They can be so no longer, when the chairs of so many are liberally endowed with university funds. Such a school, to compete with those already established, must receive the almost exclusive attention of two or three gifted men, who even then must sacrifice the prospect of large professional emoluments. We naturally look to the members of the legal profession to extend their fostering care to the nurseries of its strength and honor. There was never, perhaps, a time when the importance of this profession was more generally acknowledged, and when its intimate relations to the stability of our political, commer-

cial, and social life were more sensitively appreciated. The Commonwealth which gave Yale College its charter, the Union which once so signally interposed its judicial authority to defend the independence of all similar charters, have abundant occasion to feel their indebtedness to the legal profession. We naturally look to the Commonwealth of Connecticut and to the members of the legal profession, to provide for the best education of its advocates and judges. May we not call on both to see to it that in some way or other two or three chairs of Legal Science shall be sufficiently endowed to attract able and enthusiastic professors? The State of Connecticut might well feel some solicitude, lest having given to the world almost the first two examples of successful schools of the Common Law, its high preëminence should fade out of memory.

The college will not cease to deplore the want of these endowments. The continued residence as law students of many of its choicest graduates is of greater importance than is usually conceded, for the example to the undergraduate students of enthusiastic study which they furnish. The university loses much when it loses a score or two of each graduating class whom it might retain, just at the time when their powers are matured, their promise is brilliant, and the ardor of their youth is intensified by zeal for personal improvement and professional success.

Not only might a prosperous law school give strength to the university, but it might derive strength from it. The sciences nearest akin to the Law,—Ethics, Politics, and Sociology,—demand and repay the most earnest and scientific study. History, which lends her guiding light to all, is pre-eminently the lawyer's especial recreation and monitor. Political economy furnishes principles for the commerce and the legislation with which the lawyer has so much to do. Could a School of Law avail itself of the wisdom and learning in all these sciences of such a teacher on these subjects as the one who has stood at the head of this university, and at the head of so many of these sciences, it would have no slight advantage.

The Medical School has an able Faculty, who have shown no

little boldness and enterprise in initiating a course of instruction extending through the year, and in requiring frequent examinations from text-books. It is furnished with all the appliances for successful instruction, except those which are inseparable from a large population. Were its chairs even partially endowed, and its resources enlarged, it could command more of the time and energy of its professors. As the city and its vicinity increase in population, and its hospital and clinical facilities are enlarged, the institution will gain in influence and numbers. The city itself has a far more direct interest in this school than its citizens recognize. Its sanitary condition, its duties to the many suffering and helpless, both strangers and citizens, who require medical aid, are powerful arguments for a generous endowment and support of the Medical College, the State Hospital, and a City Dispensary. The State of Connecticut has an interest in the first if not in the second of the three.

The Theological Seminary has its special relations to the churches which look to it for their religious teachers and pastors, and its general relations to the university. The first have been liberally responded to, within a few years, as they have been earnestly prosecuted by its enthusiastic professors. The zeal of its professors and the liberality of its patrons have made the institution so prosperous as to make necessary an additional appeal for aid. The new building is already over-filled, and the effort must be made at once to provide additional lodgings as well as to meet other pressing wants of the school. The advantages that such a seminary derives from the fostering care of a great literary institution might be extended to schools of other Christian denominations. As it is, this school is open to students for the ministry from all quarters, and makes little reference to their special doctrines or ecclesiastical preferences. The seminary is most of all concerned to expound and defend the Christian Truths that are universally received by Evangelical Protestants.

A good theological seminary may contribute to the scientific and literary prosperity of a university. It detains upon the same ground and in the continued relations of academic life

more or fewer of its graduates, and attracts those from other colleges,—among them invariably some specially distinguished for scholarly acquisitions and literary tastes, as well as for high moral and religious worth. Such men cannot but quicken their juniors to higher intellectual and spiritual aims.

Nor is it to be overlooked that Theology itself may gain somewhat from an intimate connection with a scientific and learned society of educators. It may learn more fully that with which it must sooner or later measure itself, namely, the science and culture of the present phases of the world's thinking, what new truths Science will assert and defend, what new principles and prejudices Literature may evolve. If the new light is false and misleading, Theology will sooner awake to its allurements and its dangers, and more sedulously arm itself and the community against its influence. If the light is pure and true, Theology may avail itself of its illumination to correct its old prejudices and to modify its old defences. Theology, though resting on divine communications and trusting to supernatural guidance, is yet more or less a human science. As such, it is modified by the progressive thinking of the world, and it can be none the worse to keep abreast of this thinking, either to learn from or to control it. For this reason it may be taught and learned more advantageously in the presence of a great University than in a separate school.

The School of Fine Arts owes its existence more than any department of the University to the thought and liberality of a single family—the family whose name it will forever bear. Though it is yet in its infancy, it is manned with professors of whom no school need be ashamed, and its building and appliances for instruction are satisfactory. That it will be developed by a healthy growth, should not be doubted. That the influence of its permanent collections and its annual exhibitions will be elevating upon the whole academic body, and will quietly educate its members to better views of every branch of art, is most apparent. It already furnishes systematic instruction to the pupils of the Scientific School. It will awaken the capacity and direct the beginnings of now and then a gifted student, and lead him to his destined artist life. It will

furnish lectures on the history and the principles of Art, which will impart instruction and refreshment, not only to the members of the University, but to the citizens of New Haven. Its appliances and attractions may be indefinitely increased. It needs an Historical Gallery, such as the Jarves Collection might be made the nucleus of, if this could find a purchaser who would make for it a permanent home where now it has a temporary lodgment. Its galleries welcome any really good pictures, as well as engravings, photographs, designs, and articles of *virtu*. In all contributions of this sort the citizens of New Haven have a direct interest, for they have access to its treasures at all times, and their youth of both sexes can avail themselves of its instructions. The citizens of Boston and New York are now taking active measures to provide each of these cities with an Art Museum. New Haven may be said to be provided already with an admirable building for such uses. Is it too much to expect that with its rapid advances in wealth, and in the taste of its citizens, it will regard this Museum so far its own as to enrich it with gifts?

Here let me say that Yale College owes much to the citizens of New Haven, and it would gratefully recognize its obligations. The names of its most liberal benefactors are familiar to all, of Salisbury, Street, Sheffield, Hillhouse, Farnam, Maret, Winchester, and others. They will always shine conspicuously upon its annals. Yale College has been regarded with real if not always with acknowledged pride as an honor to the city. Though its officers, from the nature of their employments, must be more or less withdrawn from those relations which connect men of business together, they are not withdrawn in their sympathy from anything which concerns the honor or the welfare of their fellow citizens. Whatever service the college, as such, can render for their instruction or enjoyment, it is ready always to perform. On the other hand, whatever gifts are made to any of the departments of Yale College,—which may not be improperly considered as the University of the city,—are doubly grateful as the gifts of neighbors and friends. If any jealousies may have heretofore existed to abate from the natural pride which New Haven

should take in its college, they have long ago begun to fade away before the enlightened and liberal feeling of the times. The college certainly desires to cherish a public-spirited and liberal interest in the city and its inhabitants, and to receive from it warm-hearted sympathy.

I cannot take leave of the venerated and beloved head of the college without making public the testimony of which he does not need to be assured, that as few men have known him more intimately than myself in his private and public relations, few honor him more sincerely as a man, or are knit more closely to him as a friend. The inspirer of the best and noblest aims of my dawning manhood, the friend of all my active life, the official superior yet faithful and beloved associate in all the public and private trials and joys of a quarter of a century, he has now committed to my hands the trust which he has discharged with unabating fidelity and with unexampled success. I rejoice that he is to remain by my side, and in the university, to which he will contribute his wise counsel, his large experience, and his cheering sympathy.

To the students of the college in all its departments, I may say that were I not assured that the great majority of these eight hundred men were animated with earnest purposes for self-improvement, and that even the less earnest had warm and generous hearts, I should not accept the office which makes me so conspicuously their counsellor and friend. I have already explained what are the intellectual and moral relations of the higher education to which this institution is devoted. All that I ask of you is that you shall expect me to promote these aims, and shall give yourselves to their fulfillment with the earnestness and perseverance which these aims will justify. As it is my duty so it will be my pleasure to be all and to do all for you as a community and as individuals which I shall be able to accomplish. May we all, teachers and pupils, reassure our faith in the best education, and patiently and earnestly accept the conditions of success.

The graduates of the college are distributed widely over the country. They are not gathered in a single capital, but form

honorable companies in most of the cities of the country, the old and the new, and are scattered here and there, alone, and in multitudes of separate homes. But wherever they are, their fresh recollections center here, and their hearts respond to the name of their Alma Mater as do those of the graduates of no other college. They are very largely public-spirited and enterprising men, often foremost in the communities in which they live, which so press upon them the claims of local institutions of education, religion, and philanthropy as to leave them little thought or money for the Yale which they fondly persuade themselves must have many benefactors among the thousands of its graduates. The gatherings of the graduates here are so brief and hurried, and to many so infrequent from remote residence, that there is little opportunity for an intimate knowledge of the wants of the college or an active sympathy with its interests. The impression has prevailed that there was little desire on the part of its guardians and instructors to call forth such sympathies. No impression could be more incorrect than this, but it has not been easy to set it aside. By an unexpected and generous act of the State of Connecticut it has become possible to invite the graduates by a yearly election to be formally represented in our corporation, and at the next commencement six may be elected members of this body. This change in the constitution of the board of trust will at least bring the graduates into more intimate relations with the institution, and give them the opportunity for an active coöperation in every movement for its welfare. To us this change is welcome, and to me it is a happy circumstance that it is already consummated, and that the new era begins at this juncture. This is no time to explain at length the necessities of the college. To some of them I have alluded in passing. The plans for its progress and improvements are manifold. These could not now be unfolded. But I venture to assure the graduates that no persons are more sensitive to many of the defects in the working of our system than are the members of the several Faculties, and no persons would be more prompt to remove them were the means at their command. The criticisms upon the college

which now and then appear, we always interpret as showing that you have been trained to free discussion and aspire after the highest perfection.

It gives me no little satisfaction in this grave moment of my life to know that I am no stranger to any of the recent graduates of the college. For twenty-five years I have been associated with your and my loved and honored president in the most pleasant relations to more than twenty-five hundred of our pupils, very many of whom we remember as individuals with great satisfaction, and all of whom, with very few exceptions, give the best evidence that whatever they may think of the training of the college, this training has done very much that is good for their culture and their principles. Of one thing I believe you are all convinced ; that I have no such desire for the prominence or the responsibilities of this new office as would lead me to accept it were I not constrained by the friendly judgment and the cordial feeling of very many of that Fraternity of living men who constitute what we call Yale College, and which is made up of its Fellows, its Officers, and its Graduates. It is an honor which I gratefully acknowledge, to be called to a post which brings me into such relations to this most honorable fraternity. It will be a great privilege and blessing, if my life is spared, not to disappoint any reasonable expectations which may be formed of the future. On my colleagues I can entirely rely for aid and sympathy and charitable judgments. If we may continue to rely upon the loyalty and zeal of this large brotherhood, we do not doubt that, with the blessing of the God in whom we trust and the Christ in whom we hope, Yale College, as a college and as a university, will continue to be eminently prosperous, honored, and useful.



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